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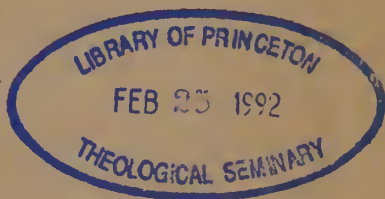
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JUNE, 1856.

MISSIONS IN JEST? OR, MISSIONS IN EARNEST?

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SEMINARY OF THE ASSOCIATE CHURCH, AT XENIA, O.; BY REV. ROBERT PATTERSON, CINCINNATI.

DEAR BRETHREN:—In attempting to address you on the subject of Missions, I feel much embarrassed by the extent of the field you have thrown open for investigation. The field of missions equals in length the earth's longitude, and is as broad as the breadth of man's dominions. Its survey in a single lecture is plainly impracticable.

The charter of missions, apparently less voluminous, is really more extensive, for while it extends its cares to all of earth, it shows us also much of heaven. From the dawn of promise of the seed of the woman to the uprising of the Sun of righteousness,—in type, or promise, or spirit-stirring psalm—the work of the whole world's conversion is the object to which the Bible reader's faith is turned.

The Lord God his salvation
Hath caused to be known;
His justice in the heathen's sight
He openly hath shown.

He mindful of his grace and truth
To Israel's house hath been;
And the salvation of our God
All ends of the earth have seen.

The gospels are simply journals of Christ's missions. As soon as the Church had reached the number of twelve, He sent them forth as missionaries. When seventy more were converted, a wide field was at once allotted them. During the whole period of His ministry, Himself was the model of what his servants ought to be. But after that terrible view of the depravity of man, which he beheld from the bar of Caiaphas and the cross of Calvary, and after that bitter experience of the woe of sin in the garden of Gethsemane, his soul seems to have been absorbed in the work of preparing His Church for the salvation of perishing sinners.

Did time permit, we might follow Him to the open sepulchre, and hear that the first words spoken by the risen Saviour were the words of an invitation to all His brethren to meet Him in Galilee for the organization of the Ecumenical Missionary Association, of which he is appointed President. We might follow Him to Emmaus, and have our hearts warmed as he expounded prophets and psalms of suffering and victory, and showed the amazed disciples the right He had to enter into his glory; the glory of being God's salvation to the ends of the earth. On the night of that same memorable Sabbath we would find Him in the chamber where His church was assembled, beholding with the look peculiar to the Man of sorrows, the crowded streets and seething alleys of earth's proud, covetous, blaspheming Jerusalem, catching the dim outline of thickly-planted villages on the narrow soil of Christ-crucifying Christendom—and pointing to the midnight gloom which bounds the vision, as the only fitting emblem of that mental, moral, and eternal night, which veils the life and shrouds the death of the thousands who inhabit earth's dark abodes of cruelty. Then as He showed them His hands and his feet, pierced for them, told them of his power to save all the ends of the earth, and placed the message of life to perishing millions in their hands—we should feel a little of the force of that divine appeal to all the emotions of heartfelt gratitude for their own salvation, and to the deepest sympathies of our common humanity, which lies in the motive by which the man Christ Jesus enstamped his missionary work on the hearts of his people, when he said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not *shall be damned*." Awful trust! The key of hell in our hands—with power to close it—or to leave it open and damn the world!

But these solemn truths have been before your minds. The cry of dying souls has sounded in your hearts. He who takes the things of Christ and shows them to his people, has shown you the guilt and danger of forbearing to deliver those that are drawn to death. With a necessity laid upon you, yea, with the consciousness that the woe, the endless woe of unnumbered thousands is upon you, if you preach not the Gospel, you have given yourselves to that work. You have devoted all of property—of talent—of life itself to this work of saving dying souls. Do I mistake your meaning when I say that now your question is simply—How and where can we most effectually accomplish it?

With those, again, of you in whom a sanctified intellect preponderates over the heaven-breathed impulses of a large and feeling heart, we might go forth to the mountain in Galilee where Jesus has appointed to meet his Church, and supplement the lesson of a world-wide humanity by the sublime revelation of a celestial theology, declaring the Lord Christ Emperor of heaven and earth, and constituting us ambassadors plenipotentiary, and lieutenants-general to enforce his claims; by giving a Christian education to the nations—establishing Christ's institutions in the nations—and pro-

claiming Messiah's law over the nations, saying: "All power in heaven and in earth is given unto me. Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo! I am with you always, even to the end of the world."

But that exhibition of the glory of our arisen King, though ever grateful to the heart of his redeemed, is not specially needful for those whose faith therein is confessed in such spirit-stirring and pregnant words as those of chap. xii of the Draft of a Testimony, by a committee of the Associate Synod, 1856, page 14, as follows:—

"We declare that our Lord Jesus Christ, besides the dominion which belongs to him as God, has as our God-man Mediator a two-fold dominion with which he has been invested by the Father as the reward of his sufferings. These are a dominion over the Church, of which he is the living Head and Lawgiver, and the source of all that divine influence and authority by which she is sustained and governed; and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestation of God's glory in the system of redemption, and the interests of his Church."

In the conclusion of their illustration of this fundamental doctrine, page 16, they thus indicate its practical bearings:—

"We deem it a matter of importance that the doctrine which we have declared in relation to the headship of our Lord and Saviour Jesus Christ, be faithfully maintained and distinctly exhibited by the Church, as it has an important bearing upon the honor of Christ, the purity of the Church, and the welfare of civil society; *and cannot fail, when duly appreciated by Christians, to impress their hearts with a sense of the obligations that are resting upon them to devote themselves to his cause, and to labor for the spread of his Gospel throughout the world.*"

We might follow our beloved Lord during the remainder of his brief sojourn on earth, and learn how his last conversation with his disciples was on the qualification of the Church for the work of missions, and his last promise to her was a promise of the missionary spirit, to qualify his missionaries to bear testimony for him in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth.

But should I attempt to educe the various applications of this extensive promise, and show you that as Christ's world is the field, and Christ's Gospel the instrument, and Christ's Spirit the agent; so Christ's Church is the divinely constituted missionary society, most perfectly adapted in her doctrine, worship, discipline, and government, for the work of this world's evangelization; and as utterly incompetent to abdicate this function to any other society as the Congress of the United States would be to resign its authority into the hands of a political club; I should only impotently attempt what your respected Theological Professor will, when he

treats of Ecclesiastical Polity, most thoroughly and convincingly perform.

Leaving then these wide and lofty themes, as, if not adequately felt, yet in some good degree lodged in your hearts and consciences, allow me to address you as persons who are desirous of reducing them to some practical application. Permit me to suppose that, as the activities of life are about to encircle you with their sweeping currents, you are desirous of steering an intelligent course of duty, and conscientiously performing your work of usefulness, not according to the general opinion of a Christian public, which knows little and cares less about the state of the world in which you are called to labor, nor yet agreeably to the well-meant solicitations of Christian friends, lay or clerical, whose opinions should possess just so much influence to guide your conduct now, as they will avail to answer for it at the judgment bar, but that you are desirous of investigating the actual state of the world, in the light of eternity, and of forming your decision according to the opinions of Christ rather than of Christians. It is well, at the outset, to bear in mind that these have always been different—that not only is the wisdom of the *world* foolishness with God, but that it behooved Christ to bestow many a long lesson, and many a sore chastisement, ere he could bring *even his apostles* to agree with him on the subject of missions to the heathen. For if you labor under the delusion of an infallible church, whether in Italy, Scotland, or Ohio—if you have fixed your eye on any model sect—Moravian or Methodist, Covenanter or Seceder, which has already attained, and is already perfect in the work of missions, in its own estimation or yours,—it were well-nigh useless to turn your eyes to sense or scripture. Every text will be translated to suit the reigning mode, and every precept to suit the present practice, and the action of a presbytery or the inaction of its people will outweigh and overbear the combined authority and example of prophets, apostles, and of the Head of the Church himself.

There was a time in the history of missions when their very existence was most strenuously opposed, not by the ungodly merely, but by professors of that religion of Christ, for which themselves were indebted to foreign missions. On the very soil where the Britons had been converted from the worship of Thor and Woden by the simple preaching of the Gospel, and with the monuments of British heathenism before their eyes, British Christians asserted that missions to the heathen were impracticable, visionary, useless. Men whose hard-fisted selfishness had caused the poor to curse the religion which they disgraced—professors who, surrounded by gross ignorance and grosser profanity, never gave a guinea nor spent an hour in the attempt to relieve that heathenism, raised the Iscariot cry, “We have heathen enough at home.” Selfishness, indolence, pride, and prejudice, mustered their forces and levelled their artillery at the foreign missionaries. Governmental authority forbade the residence, in British India, of the successors of the men who had turned the world upside down. Clerical Con-

tempt exhausted his sarcastic shafts upon the backs of the "consecrated cobbler, and the little detachments of maniacs sent out to spread over those fine regions of the world, the most contemptible ideas of the Gospel." Stolid Ignorance buttoned his pockets, closed his eyes, and overwhelmed the deepest reasonings, by the profundity of his slumbers, and replied to the fervid eloquence of a Chalmers with an unanswerable snore. That era is now past. We congratulate the world upon it. Every section of the Church, worthy of the name of Christ, has resolved to engage in missions.

But think not that Satan is about to fold his hands quietly, and allow that formidable attack on his kingdom without resistance. He knows the dangers of a direct, combined, earnest attack on his kingdom by Christ-like men, seconded by churches in earnest in the work, and has resolved to prevent it, by engaging their attention with some cheap and easy figure which, imposing no self-denial on the worldly, and making but slight drafts on the covetous, may, nevertheless, stop the mouths of the clamorous, with the imposing name of "Our Foreign Missions."

Hence it comes to pass that, after fifty years' labor, and reasoning, and illustration, and successful experiment, the advocates of foreign missions find that at one bound the stone rolls down to the foot of the hill again, and the old labor is to be resumed in a new form. The question indeed is not now, Shall we have missions? But, *What sort* of missions shall we have? missions adapted in some reasonable degree to the vast waste of a perishing world's needs, or missions just large enough to fill the little unoccupied point of the heart of selfishness? missions proportioned to the large generosity with which the Lord has dealt with his Church, in bringing his people from the persecution and grinding oppression of prelates and landlords into the liberty and prosperity of this good land and large—or missions contracted to the miserable pittance which the horse leech's daughters grudgingly relinquish to the moans of a smothered conscience, and the importunity of a collector? In one word, *shall we have missions in jest or missions in earnest?*

The question is certainly a highly important one, and not the less important that already it is practically determined by the churches of Christ. It is taken for granted that if a church has two or three missionaries among the heathen, and if once a year a collection is taken up in each of her congregations to support these brethren, and if out of their abundance the wealthy members of the church contribute each his gold piece, and the poorer their silver, a great work is done; that Church has earned Mary's commendation: "She hath done what she could." Perhaps here and there a missionary meeting is held, collecting cards are issued, and church members are importuned for a cent or two per week. A self-denying follower of Christ finds he has a dollar left after buying his gold watch, and gives it to the collector. A devoted saint in lace and satin returning from the milliner's, finds, that after satisfying the demands of the lust of the eye and the pride of life,

she has fifty cents remaining, which she tenders for the service of her Redeemer, and fired with the heroic self-denial which prompted the offering of her little all, adds yet another grace to the high perfection of her Christian character, by requesting that the donation be recorded as *Amelia's mite!* Thus from a church of say two hundred members, a hundred dollars is gathered for the salvation of a dying world, and when the round sum appears on the face of an annual report, every member feels his bosom swell with an honest pride, that he belongs to a church in which the grace of Christian liberality has swelled to the amazing development in each of its members, of *a cent a week!* And truly they have reason for congratulation, if they take the standard of duty from most of their neighbors in all respects as able, or from their own donations a few years ago, which have not reached half around the circumference of that magnificent coin. But if by some extraordinary system of organizations and visitations, this sum should be doubled, and in consequence the Church be enabled to increase the supply of laborers to the vast fields of heathenism, from two or three out of the hundred to eight or ten per cent. of the number, what exultation! What thanksgiving for such a growth in grace! The light of such a glorious example must be made to shine before men from platform and press. Between the Te Deums of the rejoicing friends of the foreign mission, and the Jeremiads of the sorrowing bewailers of the neglect of Church extension at home, the wail of perishing humanity is well nigh drowned, the voice of Christ silenced, and the whole affair in danger of falling to the ground, while the Church folds her arms and reposes after the immense labor. To speak of increased offerings and additional reinforcements for several years after, would only raise serious doubts of the sanity of the enthusiastic proposer.

Meantime vast expectations are cherished. The mind expands as one reads of the lofty summit of the Himmalayas, covered with the snows of ages, which, melting under a tropical sun, roll down a burden of life-giving, fertilizing influences through all the channels of the mighty Ganges, to the innumerable tribes and languages and families of sunny India; and poetry gives us as magnificent visions of missions as of mountains.

Thousands of the youth of the Church do really believe, that, over all the world, the heathen are anxiously praying for a gospel which they never heard; earnestly seeking an unknown God, and raising their voices, as in the fancy sketch of the poet, to invite the messengers of salvation.

“From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand.
From many an ancient river,
From many a palmy plain,
They call us to deliver,
Their land from error's chain.”

In such a blissful state of preparation, the work to be done is

quite easy. Our devoted young brother has only to take his stand under a palm tree, and presently he is surrounded by hundreds of strange and interesting heathens,—Hindoos and Affghans, Persians and Parsees, Burmans and Brahmins, Mohammedans and Malays; nor would the ardent visionary be at all surprised to learn ambassadors from the borders of China had been seen mingling their shaven crowns among the turbaned heads of humble Moslem inquirers after the Gospel. Ignoring the tale of Babel as a myth, or accepting the history of Pentecost as a present reality, the missionary has only to open his mouth, and pour forth the glad news of salvation into willing ears, enlightened minds, affectionate hearts, who will at once arise, cast away their idols, seek to be baptized in the name of the Lord Jesus, and then go forth to publish the joyful sound to widening and still widening circles of willing, believing hearers. Then let him remove his tent, and in a new kingdom resume his operations, until millions of heathen converts shall be added to the Church, and the whole of Central Asia converted to the Lord, as the appropriate result of the labors of our half dozen missionaries, and the fruit of our self-denying contributions of *a cent a week*.

If any one scouting the absurdity of these airy dreams of ignorance, prefers the sober musings of elders and ministers, let it not be deemed an impertinence for him to ask even the members of our highest church courts: Are you in favor of missions in jest or missions in earnest? To leave all abstract questions, let us have your views of the nature and extent of the combined missions of the Associate and Reformed Presbyterian Churches to Northern India; not as presented in the gaslight glare of a platform, and with the enthusiasm of a missionary meeting, but in the broad sunshine of the treasurer's account, and the truthful simplicity of the report of your foreign missionaries,—documents which we had better ponder now, that we may be able to explain them satisfactorily at another day. Is this mission now in any good degree proportioned to the extent of the field of labor, and difficulty of the work to be done? or to the ability of the Church to do it? Is it a serious, prayerful, self-denying attempt on the part of the members and ministers of the Associate and the Reformed Presbyterian Churches, to preach the Gospel to every creature on that part of the world's territory they have chosen as their mission-ground? Has each of our ministers procured the best information he could get, and acted on it, in estimating the magnitude and difficulty of the work, and in making calculations as to the amount of means necessary to accomplish it? And have we used every effort of instruction, exhortation, example, and prayer, to engage all the resources of our wealthiest, best educated and most pious men and women in its service? Or is it so diminutively disproportioned to the wants of Northern India, that we cannot rationally expect it to perform its nominal work; and so utterly beneath the very lowest estimate of our ability and God's requirement, that even faith itself cannot hope to hear that it has been accomplished by its agency? Are we in jest or in ear-

nest when we propose to evangelize Northern India with our half dozen of missionaries?

Before considering the extent of the field we profess to occupy, let us consider well, that by the fact of our taking mission-ground there, we become the exclusive occupants, and so assume a moral responsibility for the souls of the people of those provinces. For so extensive is the field of missions, and so earnest the men engaged in the work, that they have neither hands nor hearts to place conflicting sections of the Church on the same soil. By the common consent of the evangelical churches it has been tacitly agreed, and formally recommended by the Evangelical Missionary Conference, that the spectacle of a divided Christianity should not be exhibited to the heathen; but, that while such vast regions remain unoccupied, the right of pre-occupancy of any particular kingdom or province by one section of the Church should be respected by others, and, in consequence, that region be wholly resigned to their care. Hence, save in the great seaports or capitals, you can only find the missionaries of one church in any mission field. Now what I desire to impress on your minds is, not simply the wisdom and Christian spirit of this arrangement, but the heavy responsibility which it throws upon the particular church entering on any kingdom or province to provide some adequate supply for that province. By sending your missionaries to a given locality, you prevent any other evangelical church from sending their missionaries to that place,—you take that as your parish,—if *you* do not administer the word of life to its people, they must perish. There is no Associate Reformed brother preaching within a mile or two, whom the people can go to hear. There is no Old or New School Presbyterian to preach one sabbath in the month. There is no Methodist brother on the circuit, to give an earnest warning to dying souls. There is no class-meeting, or prayer-meeting, nor Sabbath school, unless what your missionaries teach. No colporter of the Tract Society, or of the Bible Society, will ever explore a county there, unless sent by your mission. There will not be a common school in which the word of God is read, or any education having one grain of common sense imparted, unless those which your missionaries establish. You see that the work, the whole work of evangelization of your chosen field rests upon you, and on you alone. The souls of all its inhabitants depend for their salvation upon the means you supply. If *you* neglect them, they perish.

Now with this impression on your souls, look at the field resigned to the Presbyterian Church in Northern India, on a part of which we have entered. I know how useless it is to begin to recite numbers, for the names of figures convey no ideas to the mind of a person who has never seen large crowds of people, as most of you never have in this thinly settled country. From the top of a pagoda in India, you could see thirty villages, each more populous than this city of Xenia. Nor will I trouble your memory with statistics of Allahabad and Agra, Jarnickabad and Futteghur,

Delhi, and Dehra, Dhune, Lodiana and Lahore, Jalandar and Ungeerabad, and other unintelligibilities, to be forgotten before you leave the house. But laying aside scale and compasses, and statistieal tables, let us procure imagination to transport India by telegraph and just spread it out over the soil of America, pile ten New Orleans together to make Caleutta, convert the Mississippi into the Ganges, and then locate the missionary stations along its course. About fifty Cairos at the junction of the Ohio and Mississippi, would equal Allahabad at the junction of the Jumna and Ganges, the lowest station of the Presbyterian Board, our allies, and there we will leave four ministers to print the Bibles and school books for the rest of their stations, and ours, teach native schools and an English college, and preach to between three and four millions of people. Then we go up stream many a weary mile before we see the face of Christian or missionary again. We leave behind us populous towns and densely crowded cities, full of busy, ignorant, wicked sinners, living in sin, worshiping Satan, dying with an invocation to devils on their lips; with none to tell them that there is a God whose name is Love, or that there is a Christ who died to save ungodly sinners. Metropolis has neither church nor school—no preacher visits Paducah and none dwells there—a Christian's face is rarely seen in Smithland—the richest jewel of heaven has not yet been found in Golconda—Elizabethtown, Shawneetown, and Mt. Vernon, have no religious teachers—no college rears its head in Evansville, and all its beautiful churches have disappeared. Rome is more destitute of the Christian religion than its Italian namesake, for that has the *name* of Christ, and the dungeons of the Inquisition hide some Christians; but our Indo-American Rome has not even a disciple. The foggy twilight of German rationalism has never enlightened the thick darkness of Brandenburg. The students of the Theological Seminary at New Albany, are learning their ethics from a volume containing a detailed account of the amours of Krishna and his thirty-six thousand concubines—the professor of Biblical literature inculcates the command of the deity to pour melted lead into the mouth of any layman who should dare to pronounce a single verse of the Holy Shasters—while the theological professor expounds to a reverent assembly of teachers of the way to heaven, that God has appointed bathing in the Ganges for the washing away of sin, anointing the body with cowdung as the most appropriate preparation for his worship, and swinging from iron hooks, crawling on one's face for hundreds of miles to some holy spot, and above all large presents to the Brahmins, as the price by which men must purchase a chanee, and only a small chanee of heaven. But now after passing through all this woful delusion and darkness, yonder is Louisville, or rather four or five Louisvilles, and there we shall find missionaries. Yes, for that vast city with its crowded thousands, and for the whole population of the country towns, and villages, and plantations, and negro quarters, and scattered clearings of all Kentncky, there are—four ministers of the gospel of salvation. On again, passing

cities and towns destitute, and ever destitute of the means of grace, we come to Cincinnati. There, before we were placed in the condition of our Indian brethren, one hundred evangelical ministers, and ten times that number of Christian Sabbath school teachers, aided by four religious newspapers, and about a hundred common school teachers, who read the Bible every day to their classes, mourning over their inadequacy to convey the Gospel to its 150,000 inhabitants. But all these are gone. Worshipers of Sheva and Vishnu, and India, occupy the churches, holy monkeys are caressed in the hospital, and there is only one young minister and one Sabbath school teacher for all the hundreds of thousands of our Indian Cincinnati, and the counties between the two Miamis. No preacher in Eaton, none in Hamilton, the pulpit and chairs of Oxford vacant, no sound of the Gospel in Xenia, neither church nor Christian in Springfield, nor any means of procuring a Bible between Pittsburg and Cincinnati. Such is the general state of supply of the word of life in Northern India, but the part occupied by our missions is, if possible, more unoccupied. On its northern boundary from the Himalaya to the North Pole, there is not even one to sound the name of Jesus Christ.

But some sanguine mind says, Why do not missionaries follow the apostolic example, and go from city to city and from province to province, preaching the Gospel? Why simply, dear friend, because they are not apostles. Give them apostolic gifts of speaking tongues they never learned, and then require them to go throughout all nations with apostolic rapidity. Give them the power of healing the sick and raising the dead, and thus convincing strangers who had never seen or heard of them before, that they are teachers sent from God, and then expect them to convince and convert unbelievers, and plant churches in a few months. At least, if you cannot do these things, give the heathen that proof of your sincere belief of the religion you profess, which you are able to give, and which apostolic Christians gave. Let wealthy landowners sell their estates in Iowa and Wisconsin, and go out as foreign missionaries, as Barnabas did. Let American Manaens relinquish the busy politics of the capitol, and go forth as Christ's plenipotentiaries to the heathen. Let beloved physicians offer their services for the bestowment of the double blessing of health for body and for soul. Let our accomplished philosophers leave the feet of Gamaliel and employ all their mental energy, and acquired wisdom, in that vast enterprise of a world's renovation, which is now consigned to the inexperience of zealous youths, crowded upon the fevered brow of sickness, and which—alas for the heartless indifference of Christians—often crushes the overtasked laborer into an early grave. And if funds be required for these increased expenditures, let as many as are possessors of houses and city lots, and other real estates wherein they have accumulated God's silver and gold sell them and devote the price to the extension of the Gospel. Above all, let earnest, effectual, fervent prayers for the outpouring of the Spirit continually ascend from men and women who have given such proof to themselves, and to God, that they are in

earnest, and then, but not till then, will either the heathen abroad, or the heathen at home believe, that you are in earnest in the work of missions.

Missionaries do itinerate, during the four months of the year when it is practicable for them to do so; but it is as impossible to itinerate with the thermometer at 120° above as at 30° below zero; and locomotion is as utterly impracticable during the rainy seasons on the plains of India, as it is during the spring thaw on an Illinois prairie. But when they do itinerate, do you expect them to convert a village by preaching a sermon or two? Your venerated professors are much better preachers than most missionaries, and they preach in their own language, which they can use well, and their hearers understand perfectly, more than a hundred sermons in the year—but is there even one soul converted under every sermon? Do you see two or three adults baptized every Sabbath? When your Board of Missions wishes to establish a church in any county, does it appoint a raw licentiate to preach a sermon in the streets of twenty or thirty villages, and scatter a handful of tracts, and then go away for a year or two and return and repeat the same operation? Or is the mind of a heathen more enlightened than that of a man born and educated in Bible lands? Is his heart less depraved by nature or less hardened by vice? Or have your missionaries any other gospel than you preach, or any other mode of effectually applying it than by preaching, prayer, and perseverance? And if not, why should we lay aside every lesson of common sense and Christian experience when we come to plan for missions; and expect a minister of the Gospel in India to do that work in an hour or two, which your most pious and talented ministers in America will thank God if they are allowed to accomplish by the labor of years.

(To be continued.)

HOW TO FILL THE RANKS OF THE MINISTRY.

SAM. 1 : 28.—Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.

MR. EDITOR: Thank God we have a Seminary. How shall we obtain a requisite number of students is the question. Such is the *immediate* want of laborers, that the Church looks principally to pious young men to fill up their ranks. The strong appeal is made to them. The necessity is so great that we cannot wait until children grow. Now we say not a word against young men devoting themselves to serve the Lord in the Ministry. The more, the better. But, we are inclined to believe that the pass to which we are come, has been brought upon us by a want of proper surrender to God of children from the womb.

Permit us, Mr. Editor, to address Christians a few thoughts, suggested by the passage which stands at the head of this, through your columns. We purpose doing so under two principal points:

I. It is the believer's duty, who is a parent, to give his son to the service of the Lord, in the Ministry, from the womb.

II. Both the word of God and His providence show a fearful lack in the members of the Church discharging their duty, in raising the requisite number of laborers.

I. & 1. We do not say the believer ought to make his son a minister, but to cheerfully and unreservedly give him to the Lord, to serve Him in the Ministry, unless His providence forbid. Every Christian admits that he is not only to glorify God, but to rise as high as possible in showing forth His glory. In disposing of a son, there is no place where God would be more glorified, than to put him in the Ministry. Only of the faithful minister it is said he is a *sweet savor*. For we are unto God a sweet savor of Christ (2 Cor. 2: 16) which we take to mean that Paul and his coadjutors, and the faithful ministers of every age are *most acceptable* unto God. And wherefore? unless that they bring most glory to God; for to this end are all things instituted. It may be alleged providence forbids making such a one a minister. This is not the point. But am I not bound to always put the highest glory upon God? In consecrating my son to His service in the Ministry, do I not, in that act, more glorify Him, than in choosing to put him in another place where he will be less acceptable to his Maker? You are bound in thought to honor God in the highest manner, though His providence may forbid carrying out your purpose. David had in his heart to build a house unto the name of the Lord, but circumstances, or indeed the Lord, forbid him, but said unto him, *thou didst well that it was in thine heart*. So, Christian parent, you would do well in disposing of your children in heart, if you cannot in act, to glorify God in the highest manner. And when are you to begin? God requires of you not according to what you have not, but according to what you have. You are to begin when you have, i. e. from the womb.

2. This is implied in baptismal vows. There is no Christian parent denies the consecration of his children to the service of God, in general, by baptism. But he claims for himself the right of choosing the particular station in which they shall perform this service. He feels bound to prepare and put his son into some station in which he may serve the Master, but excludes the Ministry from the number. We think the import of his vows is, "Here, Lord, I give this child to thee. I am ready to use all my authority, persuasion, and means, to prepare and put him into the station which thou indicatest by thy providence, and especially, I will labor to bring him into that station very acceptable unto thee, and most for Thy glory." Now, Christian parent, if there were no pressing indications of God's providence that you should devote your child to Him in the Ministry, you would be at least as much bound to make him a minister as a lawyer, a merchant, or a farmer; but as His providence (of which more anon) indicates, you are bound, if at all admissible, to dispose of him in no other way. Who, when the Master hath need of the colt, will say No. Did

you not at baptism give up your child without reserve? And what right have you to feel bound, and labor (without any particular determination) to put him into one of every other station in which a human being may serve God, except the Ministry. Has He not a right to do as He pleases with His own, and does He not say plainly by His providence "the Lord hath need of him?"

3. God claimed of His people, under the Old Testament dispensation, children from infancy for his service, and hence claims them under the present dispensation, or *now*, since He still uses human instrumentality to conduct His worship, and carry on His work. The children of Israel were commanded (Ex. 13: 2) to sanctify unto the Lord all the firstborn, both of man and beast. The beast He no longer uses in His worship, but man He does; and we think it is a just inference that He still claims the man-child. We do not say the Christian is bound by this rule, but he is thrown upon his generosity. He is not taxed half a shekel, and yet he must give *liberally*, and *as the Lord hath prospered him*. He is bound, as says a late writer,* to give more liberally of his substance than the Jew; then may we not infer he is bound by a more liberal rule in consecrating of his seed to the Lord.

Mark the reason the Israelite had for giving the firstborn (Ex. 13: 14, 15), because *by strength of hand the Lord had delivered him* from Egyptian bondage, and had slain Egypt's firstborn. *Christian*, you have been delivered from worse than Egyptian bondage; God has done more for you than slaughter the firstborn of your temporal enemies.

It may be said that this was typical. It is granted. But typical things, though not binding to the letter, contain often principles to guide us in duty. By turning to Num. 3: 40 and 45, you find one use God made of this provision, even to furnish Himself with persons to serve before the Tabernacle. These instrumentalities are still used. The great desideratum with us is to obtain them. Would God we had as many to fall back upon as were in Israel by this provision.

We leave this point, though by no means exhausted, for our: II. *Both the word of God and His providence show a fearful lack in the Members of the Church discharging their duty, in raising the requisite number of laborers.* Comparing Num. 2: 32 and 3: 40, 45, you may come at the approximate proportion of the Levites to the rest of the tribes. The whole number of males over 20 years of age was 603,550. The number of Levites over a month was 22,000. Taking the population of Boston, Mass.,† as a basis, you reduce the Levites 8,900, who are under 20 years, and there is remaining 13,100. Double the number of males of the tribes to make up the females, you have 1,207,100. Then by proportion. Number Levites over 20: Number males and females of tribes, 1: 91. One minister to every 91 adults was the ratio God established under the Mosaic dispensation, and as each member was not greatly in-

* Rev. E. A. Lawrence, *Mission of the Church*, page 56.

† See Compend. U. S. Census, 1850, page 395.

creased, except by natural increase, there could not be any great variation in this ratio. Now assuming there is no difference in the dispensations as to the field of labor, and letting the children of the Church answer to the Israelites under 20 years of age, try how the existing ratio of the American Church will compare with the above. Our Church has 45 ministers, 6,672 communicants,* by proportion, No. ministers : No. communicants :: 1 : 148. The Presbyterian Church, O. S., shows—the proportion,† No. ministers : No. communicants :: 1 : 108. The Presbyterian Church, N. S., shows—No. ministers : No. communicants :: 1 : 95. Methodist E. Church, North, shows—No. ministers : No. communicants :: 1 : 166. And No. Protestant ministers of U. S. : No. Protestant communicants :: 1 : 167. This shows that the American‡ Church is far behind the Jewish, even on the supposition, the field of both extends no further than their own members. This was true of the Jewish Church, but was not, is not, nor will not be true of the Christian Church, until the world is brought into visible union with Jesus Christ. *Her field is the world. Her ministers are sent to preach the Gospel to every creature.* You must then extend the comparison of 26,045 Protestant ministers to the 23,191,876 inhabitants of the U. S., which is the true way, so far as our own country is concerned, and you have, whole No. ministers : whole No. population :: 1 : 890. But this is not all, the American Church is bound to find her proportion of missionaries. All her lack here (which is infinitely more than in the home field), must be added to the already alarming deficiency shown by the above proportions.

Remembering the aggressive character of the Christian dispensation, that the field is the world; the commission is to preach the Gospel to every creature; that God introduced into the Jewish dispensation a ratio of 1 : 91, and comparing this ratio with those above, who will dare say the Scriptures do not show a fearful want in the Church with respect to providing laborers in the vineyard.

We leave this, Christian, because it is too painful to pursue further. Enough has been said to show that the American Church is woefully deficient in this matter.

2. The providence of God shows the same. In His providence the Protestant Church of all denominations has, in the U. S., a membership of 3,335,932. Say it is half male. Then, as the whole males of Israel over 20 years of age is to the whole Levites, over 20 so is the half No. communicants to 36,421, which shows the communicants ought, at least, to support 10,376 additional ministers, or 36,421 instead of 26,045, as it now is; for if the Jews did support such a ratio under their dispensation, we see no reason why Christians, under a dispensation whose field is the world, ought not, especially since human instrumentality is still used.

But again, the providence of God has surrounded these communicants with millions of their fellow-beings who, if not friends of

* See Banner, Jan. 1854, page 26.

† For the numbers on which these proportions are predicated, see Comp. U. S. C. page 138.

‡ All are taken into the account but Mormons and Roman Catholics.

God, are friendly to the Church, and are ready to lend a helping hand in support of the Gospel. We suppose there is some proportion between the Church accommodations and worshippers, and that those who fill the sittings are generally willing to do something to support preaching. Excluding the Roman Catholic sittings, you have* 13,594,418; subtract from this the No. communicants, leaves 10,238,486; divide this by 2 and you have 5,119,243, the probable No. of males occupying these sittings. If this be thought too large, say half are vacant; divide again by 2, and you have 2,559,621—the No. male attendants. Say these will do half as much as communicants ought to do. Then divide again by 2, in consequence, and you have 1,279,810. Then adopt God's ratio, 603,550 males of Israel: 13,100 Levites:: 1,279,810: 27,778. This shows that the Church, if she would adopt God's ratio, might support herself, 10,376 additional, and, properly using her providences and furnishing the men, might have 27,778 more ministers in the field.

There is another kind of providences must be noticed. If the door was closed the Church might be somewhat excused. How is this? The church courts of the inferior kind have been calling to the superior *give us men*, the field is open. The superior has answered we have them not. These *representatives* of Jesus Christ, who speak as with the voice of God, call upon the members of the Church, but O! how slowly they come up to the help of the Lord against the mighty.

The representatives of Jesus Christ are crying from heathen lands, "Men! men!! men!!! India, with her 150,000,000, is open.† China, with her 230,000,000, is open. The islands of the sea are open. Africa, in a great measure, may be reached." In short, the world, comparatively speaking, is an open field. This is the voice of God: saying to Israel, Enter in and possess the land. The condition of things may be aptly illustrated by the condition of things in Ancient Israel, when commanded by God (Numbers 14) to enter in and take possession of the promised land. The spies have returned. The voice of God is, Go forward. But, alas! the balance of the condition of Israel is but too applicable to the Church. Israel murmured and would not obey the voice of the Lord, and hence wandered forty years in the wilderness. So the Church, *as a whole*, refuses to enter into the promised possession; and as the Joshuas and the Calebs were compelled to wander in the wilderness with the murmuring Israelites, the Duffs and the Campbells are made to suffer with trifling Christians the wilderness-state of the Church.

How will we obtain the requisite number of laborers? Hinder no man from devoting himself; but in the meantime adopt God's *plan* for raising those to serve before the tabernacle. Let the Hannahs lend their first-borns. Let the Church determine and be ready to support Ministers in a ratio not less than that esta-

* See Comp. U. S. page 136 and '7.

† See Campbell's Missions, Hindustan, page 191.

blished by the Lord; and let all pray the Lord of the harvest to send forth laborers into His harvest; then shall we obtain the requisite number of laborers. S.

March, 6th, 1856.

SECOND ANNUAL REPORT OF THE DEHRA MISSION STATION, SEPTEMBER, 30th, 1855.

Missionary.—Rev. JOHN S. WOODSIDE. Catechist.—GILBERT McMASTER.

The same kind Providence that so prospered this infant station throughout the first year of its existence has not forsaken it during the year just closed. To the general interests of the station this has been a time of prosperity, though to some individuals connected therewith it has brought a more than ordinary amount of suffering and trial. Two members of the Missionary's family have been removed by death; and the Catechist was brought by a protracted illness to the very brink of the grave. It pleased the Lord to restore the latter to wonted health, and he has long since resumed his accustomed duties. With these exceptions the health of all connected with the station has been good, and the stated routine of labor has met with little interruption. The school-building which was in process of erection when the last report was written has been nearly completed. Since the first week in May the schools have assembled in it, and at the present time there remain unfinished but a few unimportant details necessary to render the whole a most commodious and elegant structure, admirably adapted to form the chief centre of our future operations in the Dhoon. A considerable amount of the Missionary's time was necessarily occupied in carrying forward this work; but it was deemed of great importance to the future success of his labors that these preliminary matters should be completed as soon as possible, so that hereafter his undivided attention might be given to the more direct duties of his office.

The chief end of all Missionary effort is the promotion of God's glory in the conversion of the souls of men, and the earnest prosecution of every enterprise by which the spiritual welfare of the heathen may be promoted.

These objects have been steadily kept in view at Dehra, and every instrumentality has been brought to bear as directly as possible upon the attainment of these ends. An especial prominence must ever be given to the direct preaching of the Gospel.

This, to a considerable and increased extent, has been done. It has been the Missionary's aim to make known as extensively as possible the way of salvation to the perishing heathen, by the public exhibition of the love of the Saviour for a lost world. Crowds in the bazaars have been addressed. Large numbers have heard the Word in an old shop close to the school-house, which for a part of the year was specially set apart as a preaching place. Private visits have been paid to individuals with the same view. Travellers

by the way-side have been directed to the cross. The sick have been told of "the balm that is in Gilead," and the "physician that is there;" and generally every suitable agency has been laid hold of with the direct and ostensible view of turning sinners unto God in the Gospel of his Son. Besides these labors of a general and more desultory character, attention has been given to the following

STATED SERVICES.

1. Since the first Sabbath in May the teachers and pupils of the schools have regularly assembled on Sabbath morning for the purpose of catechetical instruction, and attending upon the exposition of a portion of God's holy Word. On these occasions the more advanced pupils repeat portions of Scripture, sacred poetry, Brown's Catechism, and another smaller one of the same kind; all of which are committed to memory during the preceding week. In addition to the simple repetition of the words, especial care is taken to instruct them in the meaning of what they have learned. The smaller boys are then examined orally on the simpler parts of Scripture History, and the way of salvation as revealed in the Gospel. In this way mere children have been taught the Ten Commandments, many texts of Scripture, and much general Bible truth. The whole is followed up by the reading of a chapter from the Bible, the exposition of some suitable text, and concluded with prayer and the benediction.

2. At 10 o'clock A. M. each Lord's day another regular service is held at the Mission House, for the benefit of the native Christians and the servants on the Mission premises. Many of the schoolboys and other strangers are in the habit of attending on these occasions. The above services are all conducted in the Hindustani language.

3. On the afternoon of each Sabbath, during eight months in the year, Divine service is conducted in the English language for the benefit of the European residents of the Station, and on Thursday evening a prayer-meeting, also in English, and conducted much in the same way as the Sabbath service, is continued throughout the year. During the past season a series of doctrinal and practical sermons has been preached on Sabbath, and on Thursday usually an exposition of a Psalm or some other suitable portion of Scripture has been substituted. Our aim in all these labors has ever been to draw the immortal souls of the hearers to the fountain opened in Israel for sin and for uncleanness; to pray men and women in Christ's stead to be reconciled to God, and to comfort and build up believers in their most holy faith.

INQUIRERS, CONVERTS, CHURCH MEMBERS, ETC.

Several individuals from among the heathen have from time to time manifested much interest in the Gospel. Five or six persons have given satisfactory evidence of earnestness in their inquiries, and profess openly their belief in the truth of Christianity. One of those referred to in the last annual report as an inquirer, has

since that time, with his whole family, been received into the Christian Church, by baptism, at a neighboring station. It is believed that soon others will follow his example. Another adult has been admitted by baptism to the communion of the Church, who has been for several years connected with the Mission, but never previously gave such satisfactory evidence of conversion as to warrant the administration of the ordinance. The number of native Christians, old and young, connected with the Mission Church is *twenty* and communicants *eight*.

DISTRIBUTION OF BOOKS, TRACTS, ETC.

A large number of tracts and books of a religious character, together with many copies of the Gospels, and even the whole of the New Testament, have been put in circulation. As a general rule these books are given only to readers, and those likely to make a good use of them. In many instances, doubtless, they are destroyed, but cases are constantly coming to our notice wherein the beneficial results of this method of spreading the knowledge of the truth are most apparent. One of these facts we would deem worthy of mention in this connection. In May, 1853, a young Brahmin, a resident of Thana Tungra, a distant village in the hills, received a copy of a work called the "Sat Mat Narúpan" (An Inquiry into the True Religion), from the Rev. Messrs. Barren and Woodside, who were then making a missionary tour in that region. At the time he received it he was sick, and had come to the missionaries for medicine. In March of the present year he visited Dehra for the purpose of attending the annual Mela. He came to the preaching-place and there met Mr. Woodside. He manifested the greatest joy at again meeting him, and continued for several days to attend during the whole time preaching was going on. He showed a thorough acquaintance with the book he had read, and earnestly entreated that he might be supplied with more copies of the same work. This was done, and he went back to his village, carrying with him not only these, but in addition to them the New Testament, and several other tracts. Two months afterwards he returned for more, and reported that the people of his village and those adjoining it, had eagerly received, and read those he had previously taken away. He himself expressed his belief in the truth of our religion, and evinced a tolerably intimate acquaintance with its leading doctrines. Nearly all his information had been acquired by the perusal and study of the books above referred to. His case affords much ground for encouragement, and the hope that at no distant day he will openly profess Christ in the presence of his idolatrous friends and countrymen.

SCHOOLS.

An interesting and promising feature of this Station, is the condition of the schools. Commenced at first under much discouragement, they have gradually grown in numbers, until at the close of

the Mission year about one hundred and fifty pupils were in attendance.

THE ENGLISH SCHOOL

Numbers about thirty scholars. These are divided into four classes at various stages of advancement. The first class has studied within the year a considerable portion of the 4th No. English Instructor, the Geography of India and the British Isles (Ewart's), Murray's English Grammar, Smith's (Calcutta) Arithmetic, through the simple rules—the historical books of the Old Testament, and the Gospels. The other three classes follow in the same course, though at less advanced stages. The elementary books used are those of the "Christian School Book Society," works whose aim is to communicate sound Christian instruction in every page.

THE PERSIAN SCHOOL

Numbered at the close of the year about seventy boys. These are divided into five classes under two competent Munshis (Persian teachers). The usual Persian books are studied by all according to the state of proficiency attained, but the expurgated editions published at Lodiāna have been substituted, as far as practicable, for those in common use in native schools. Besides these the more advanced pupils are taught Arithmetic, Geography, and the New Testament. It is very gratifying to witness the interest with which many of the boys read the Scriptures, and to note their growing familiarity with the facts and doctrines therein taught.

THE HINDU SCHOOL

Contains over fifty pupils. For their instruction two Pandits (Sanskrit and Hindu teachers) are entertained. The same system is pursued here as in the Persian branch, and the attainments of both are about equal in their respective departments. The inculcation of Scripture truth forms the chief part of the Missionary's teaching in the vernaculars. Less than the usual amount of prejudice has been manifested at Dehra. Indeed, no opposition whatever is encountered within the school-room.

A GIRL'S SCHOOL

Has been commenced and maintained throughout the year. Eight little girls have attended regularly; five of them are native Christians—the rest Hindoos. They are instructed in reading, committing to memory the Scriptures and a short catechism for children, knitting, and plain needlework. It is hoped that this branch of our labors may soon be extended, as some of the natives are manifesting more willingness to permit their daughters to attend.

ITINERATIONS AND MELAS.

No extensive itineration has been made since the last report was written, and, owing to the pressure of Station duties, but little has been done even in the Dhoon itself. The annual Mela at Dehra

was this year larger than usual. During the greater part of the month of March the town was crowded with strangers, and special efforts were made on their behalf.

The Hardwar Fair was also attended by the Missionary from this Station, as noticed in the Saharanpur report.

CONCLUSION.

Every year's experience proves that the labor of the Missionary is an arduous one, and surrounded with many difficulties, yet each successive year brings with it encouraging tokens of God's favor.

The work is His, and to Him in Christ our Lord, be all the praise of all that is effected.

OPENING OF A NEW CHURCH AT SOMONAUK.

The dispensation of the Sacrament of the Lord's Supper *in the Reformed Presbyterian Church*, has, from time immemorial, been considered by those capable of judging, as among the most lovely, entrancing, and heavenly scene of earth, whether on this or the other side of the ocean.

Of late years her spread throughout the world has been unexpectedly great; although, *as the world and the Churches now are*, her principles, regulations, and usages can not be popular.

This, however, is no small evidence of their superior excellency.

These, too, she is under obligations to hold fast, and to hold forth carefully and faithfully by so much as she regards the glory of her living Head, the welfare of sister Churches, and the salvation of a lost world.

The American Republic has furnished a fine field for her labors.

Every real Reformed Presbyterian here, as well as elsewhere, every religious and not merely political and partisan covenanter, ought to be of one heart and one soul with every other in conquering the world for Christ.

Could our venerable fathers in the British Isles, or even those who first laid the foundations of our beloved Zion, in these United States, have anticipated or witnessed her extension over our vast wilderness, and those sacramental scenes of such frequent occurrence, where not long since the war-whoop of the Indian savage only was heard, they would have entered fully into the spirit of the prophetic declaration of the seraphic Isaiah, "From the uttermost parts of the earth have we heard songs, even glory to the righteous."

These, with other kindred thoughts, have been suggested to me by my recent visit through wide-spread fields of snow, to Somonauk, in the State of Illinois.

Having been importuned, from a source not to be disregarded, to repair to that place and assist at the opening of a new Church, and the dispensation of the Sacred Supper, I felt it my duty unhesitatingly to comply.

The occasion was one of great spiritual refreshment.

I found the worthy pastor, the Rev. John Alford, much beloved by a pious and spiritual people.

That people so recently organized into a congregation of some fifty communicants, and there seems to be there many inquirers for the way to Zion with their faces thitherward.

The congregation had just completed a church, decidedly the most respectable edifice of the kind between it and Chicago, that came under my observation; and it is seventy miles from that curious city, the San Francisco of the Lakes.

It is situated on an extensive prairie, exceedingly ocean-like, and they say it can be seen by all the families of the congregation from their own dwellings within a circumference of ten miles.

This people devises liberal things for God. Success, through His grace, is, doubtless, before it.

Northern Illinois, by railroads, is rising into great importance. It is a fine field for the Reformation Vine.

WILLIAM WILSON.

CINCINNATI, April 14, 1856.

DR. DUFF'S VISIT TO WESTERN INDIA.

REMARKABLE DELIVERANCE.—Dr. Duff arrived in Bombay by the steamer of the 26th November. His visit to the West of India has been of a very hallowed and happy kind; his services, both public and private, being of a very acceptable and efficient and useful character. While in Bombay, he witnessed the ordinary operations of the Free Church of Scotland's mission, and attended the examinations of its higher educational institutions, and of its female schools, and did much in connection with them to strengthen the hands and encourage the hearts of their superintendents and teachers. He addressed the converts of the mission, old and young, on having the satisfaction of seeing four of the daughters of India added to their number while in the midst of us. To many Christian friends he communicated, in a striking address, his impressions of the state of religion in Europe and America. He delivered a very effective address to about 350 students, from all the seminaries in Bombay, at Dr. Wilson's evening lecture. He preached the annual sermon in behalf of the Auxiliary Missionary Society of the same body, delivering a discourse on the occasion which made the deepest impression on all who had the privilege of hearing it, and calling forth a collection amounting to upwards of 1100 rupees. He visited the Elphinstone Institution, with which he was much pleased; the Industrial Schools at Shivari, which he thought of high importance of their kind; and the Robert Money Institution and General Assembly's Institution, which, with their present and increasing resources, may yet effect, by the Divine blessing, great good in India. On the 6th December he left Bombay, in company with Dr. Wilson, for Satara and

Puna, *via* Mahabaleshwar. At Satara and Puna his services were similar to those in Bombay, though at these places he had less time at his disposal. His address to the Puna students, delivered in the quadrangle of the Free Church Mission Institution at Puna, on the 19th December, was most moving and memorable. At its close he welcomed the return to Puna, in the course of that day, of the Rev. James Mitchell, who had returned from Britain to Bombay on the 10th December, and who, in addition to his services in the Konkani, has vigorously and successfully labored nearly a quarter of a century at the modern capital of the British Dakhan.

To this I have to add, that on our journey from Satara to Puna a remarkable deliverance was extended by God to our inestimable brother. The bullocks of the cart in which, at one portion of our progress, he was riding, having got frightened, rushed with it over a small precipice, where it was nearly dashed to pieces, and he was severely stunned and bruised, though not permanently injured. I happened not to be with him when this overturning occurred, having walked onwards on foot for some distance to stretch my limbs; but, on the cart not making its appearance in time, I returned to his relief, and bound up his wounds and bruises, pouring oil upon them—the best medicament which we could procure in the neighboring village. He was able to preach in Puna on the following evening, though still suffering considerably from his sores. The preservation extended to him was very remarkable, and very similar to what I have myself experienced on more than one occasion since I came to India. “Bless the Lord, O my soul, . . . who redeemeth thy life from destruction!” Our dear brother is now on the road between Aurangabad and Nagpur.—*Letter from Dr. Wilson, of Bombay.*

THE LATE REV. JAMES PEARSON.

IN the mysterious providence of God, “who doeth all things after the counsel of his own will; whose way is in the sea, and whose path is in the great waters; his judgments unsearchable and his ways past finding out,” we have to record the death of a beloved brother, the Rev. James Pearson, Minister of the Reformed Presbyterian Church, and Pastor of the joint charge of Unity and Grande Cote congregations. He departed this life at the house of Rev. Samuel Wylie, Eden, on the 28th day of March, 1856, at ten o'clock P. M. He was a native of County Donegal, Ireland. He emigrated to America, and connected himself with the Reformed Presbyterian Church, in the congregation subsequently under the pastoral care of the Rev. Robert Black, Philadelphia.

Having resigned his first pastoral charge over the Church of Washington Congregation, Kane County, Illinois, he was installed pastor in the joint charge of Unity and Grande Cote congregations, where he labored with diligence and fidelity till the time of his death, about three years. In the discharge of pastoral duty he was zealous in watching over the flock, careful in visiting the

sick, and guiding all to Jesus. Many, under his teachings, were added to the Church, and many of the saints of God built up, on their most holy faith. Late in the summer of 1855, his health failed. He preached seldom after the beginning of September. Early in November he put himself under the care of his physician. His throat at first affected—his lungs became diseased. The inflammation continued to spread till consumption had evidently marked him as its victim.

Closely shut up all winter, he sometimes thought that spring might restore health and vigor ; but rather expected to be removed. Ten nights only before his death watchers were required by his bed. He had many weak turns, during which frequently he could not speak ; yet near the last, half an hour before his death, he roused up with uncommon animation, and addressed all around him on the importance of religion, and preciousness of Christ, thanking Jesus who did not leave him in darkness or doubt. All was bright and clear. He would often exclaim, "Oh precious Jesus ! I thank and praise thee for the glorious manifestations of love to me—not a cloud obscures my view. The Master calls, to-night I shall sup with Jesus. Blessed are the dead that die in the Lord."—*Randolph County Journal.* W.

Eden, April 2, 1856.

"THE SOULS OF THE CHILDREN."

Who bids for the little children—

Body, and soul, and brain ?

Who bids for the little children—

Young and without a stain ?

"Will no one bid ?" said Mercy,

"For their souls, so pure and white ;

And fit for all good or evil

The world on their page may write ?"

"We bid," said the Pest and Famine,

"We bid for life and limb ;

Fever and pain, and squalor,

Their bright young eyes shall dim.

When the children grow too many,

We'll nurse them as our own,

And hide them in secret places,

Where none may hear them moan."

"I bid," said Beggary, howling ;

"I bid for them, one and all !

I'll teach them a thousand lessons—

To lie, to skulk, to crawl !

They shall sleep in my lair, like maggots,

They shall rot in the fair sunshine ;

And if they serve my purpose,

I hope they'll answer thine."

"And I'll bid higher and higher,"

Said Crime, with wolfish grin ;

"For I love to lead the children

Through the pleasant paths of sin

They shall swarm in the streets to pilfer;
 They shall plague the broad highway,
 'Till they grow too old for pity,
 And ripe for the law to slay.

"Prison, and hulk, and gallows,
 Are many in the land;
 'Twere folly not to use them,
 So proudly as they stand.
 Give me the little children—
 I'll take them as they're born,
 And feed their evil passions,
 With misery and scorn.

"Give me the little children,
 Ye good, ye rich, ye wise;
 And let the busy world spin round,
 While ye shut your idle eyes;
 And your judges shall have work,
 And your lawyers wag the tongue,
 And the jailors and policemen
 Shall be fathers to the young."

CHARLES MACKAY.

LETTER FROM W. CALDERWOOD.

SAHARANPUR, 25th Jan. 1856.

MY DEAR BROTHER WYLIE,—I ought to have written you long ago, but as I have no good apology for not doing so, I will manufacture none. You know how many things there must have been to engross our time hitherto. We were all glad to hear of the safe return of yourself, and other dear brethren from the tour to Europe, and have been very much interested in reading in the public papers, various notices of your visits at several places in your tour. I hope your health is much improved by it. Your meeting at Paris with Dr. Duff, &c., must have been a rich treat to you. But by the time this reaches you these things will have become quite old and stale; perhaps by that time, they will have been succeeded by half a dozen occasions of like interest, each in its turn making its impression, then passing away. We left you in Boston harbor, singing the 23d Psalm, all our eyes moistened, and our hearts—you know their emotions; and before we left the deck of the good Ship Brutus, you had made your tour to Europe. What a busy world you live in!

Mrs. Calderwood and I left Calcutta on the 26th November, and stopping with missionaries at Benares about a day, at Futteh-gurh four days, and at Agra four, we arrived at Brother Campbell's on the night of the 13th December, 18 days from Calcutta, having been travelling night and day only about half of that time. How different from the tedious, dangerous journeys of our pioneer brethren through the same country. See how greatly a good Providence is facilitating missionary work in this vast heathen land, an additional call to go in and possess it. No matter how strongly the great arch enemy of our race may have fortified this land against

the Gospel, an almighty arm can easily demolish every fort. But the armies of the Prince of Peace need scarcely expect that obstacles will be removed, unless the simple appointed means be used.

On our way up the country through the midst of this vast population of enslaved idolaters, it was most cheering to see so many Christian spires, pointing the passing multitudes from their gods of wood and stone, up to the God of heaven. We were whirled over the first 120 miles of our journey, in almost American style, in the cars of the India Central Railroad, now open as far as Ranunge, and expected in three or four years to reach within a few miles of Saharanpur, at which time we shall expect *that* "deputation to" *India!!* Coming up the Hoogly to Calcutta in a steamer, seeing the magnificence of the European part of the "city of palaces," and then rushing out of it at the heels of the snorting iron horse, at the rate of 25 miles an hour, we almost forgot we were not in the United States of America, instead of a land of heathenism. These spreading rays of enlightenment must certainly dispel ignorance and superstition, but whether infidelity or Christianity shall succeed them, must very much depend on the comparative industry of the votaries of the two. And is it not vastly important, that immediately as superstition dies out, the vacant ground should be thoroughly sown with "the seed of the kingdom?"

At the terminus of the railroad, a *dāk* carriage was waiting for us, in which conveyance we reached Saharanpur. A *dāk* is a kind of one horse stage. The carriage is covered and fitted up so that two persons can conveniently lie and sleep in it during the night. The horses are changed about every four miles. But such horses and such horsemen were certainly never seen in America. One horse it took nine men to harness. We went to Dehra with the Woodsides after the meeting of Presbytery, of which I wrote you yesterday, and spent two weeks there and at Landour, enjoying the beautiful prospect of the "Inoway Range," which is obtained at our "Mission Retreat." But Brother Herron has doubtless written you of it and Dehra. Brother Herron's appointment to Dehra and mine to this place, was entirely providential, so far as we are concerned, of which we are glad. Brother Campbell has been of great benefit in making our arrangements for housekeeping, &c., Mrs. Campbell also. We commenced in the house vacated by Brother Caldwell, last Saturday, and find it very comfortable. I hope we do feel really thankful, for all our comforts and privileges in connection with this work; the engagement, which is a privilege itself not to be estimated, we always regard with thankfulness. Dear brother, I know you pray for us. Mrs. Calderwood joins in love to yourself and wife, little Jenny, your mother, &c. Please write soon.

Affectionately, your brother in Christ,

W. CALDERWOOD.

LETTER FROM J. R. CAMPBELL.

MISSION HOUSE, SAHARANPUR, Jan. 19, 1856.

MY DEAR BROTHER WYLIE:—I am very sorry to think that it is now more than three months since I enjoyed the pleasure of writing to you. The reason of so long a silence on my part, is *the want of time*. Since I wrote you in October, I have not had a moment at command. I rode on horseback to the annual meeting and back, 350 miles, spent 11 days there in session, and often till nearly midnight. Since my arrival home,—the preparing of my accounts and other documents for the Board in New York,—the bringing up of business at the station, which had fallen behind in my absence,—the current missionary work that always falls upon me,—and the arrival of our new missionary brethren, Herron and Calderwood, have so overwhelmed me in business, as to leave no time for letter writing to any of our friends in America. Still we have not forgotten them. Forget them we never can. You are all in my mind by day and by night. It is one of the greatest sources of our earthly happiness to love you all and to be beloved by you,—to correspond with you and to obtain from you the warm epistles of Christian affection. When delays of this kind occur, you must never for a moment imagine that there is any coldness or interruption in our friendship. This can never be. Unavoidable interruptions may occur in our correspondence, like the present, but there can be no want of heartfelt friendship, or of desire to cultivate it while life remains. But this will be enough to you on this subject.

We had a very pleasant annual meeting of the mission at Jalandar, in the Panjab. Eleven missionaries present, besides the Rev. Mr. Gordon, of the Associate Presbyterian Mission, who sat with us as a corresponding member, and enjoyed all the advantages of learning our plans and operations.

A few days after our return Mr. and Mrs. Calderwood arrived here, and a week afterwards Mr. Herron also came. We have been much pleased with what we have seen of both these brethren, and we have enjoyed much interesting conversation with them since. The Board in New York having authorized us to commence a new station at Roorkee, in case we can raise the means of commencing and carrying forward our operations without any additional expense to them, and having confidence in the benevolence of our Christian friends in this country, as well as in our own Church at home, we resolved on occupying Roorkee at once. Mr. Lourie suggested that one of us, and one of the newly-arrived brethren, should go to Roorkee, and the other one remain here, but as the rent of one house at the new station will be as much as we can meet at present, we have thought it best, as a temporary measure, that Brother Calderwood remain here and Brother Herron go to Dehra, as he, being a single man, can live in the large house at that station with Mr. Woodside. Brother Caldwell has gone to Dehra, and has obtained a suitable

house at a very moderate rent. Thus, you see, we are spreading ourselves abroad through the land,—“Lengthening our cords, and strengthening our stakes, and stretching out the curtains of our habitation.” This is the way to make a good beginning—to “devise liberal things,” and to make inroads on the territory of darkness. We are confident our people at home, enjoying the blessings of the Gospel, will sustain us, and that their prayers will be constant in our behalf. We trust also, that the Divine blessing will accompany our efforts to extend the kingdom of our Redeemer in this heathen land. For all that the Lord hath wrought here, in the opening and widening of the mission-field, and in sending us required help, as well as in the measure of success granted to our labors, we surely have much reason to bless Him, and to take great encouragement for the future. O pray that we may be very faithful to the end, and that we may yet see still greater things than these in the conversion of *multitudes* to the Lord, and in building them up in holiness and meetness for heaven.

Since the arrival of the brethren we have had an interesting meeting of Presbytery. The four students under our care delivered pieces as specimens of improvement, which were cordially sustained. Some of them were also examined in Greek and Hebrew, in which they had made some proficiency. You are aware that nearly two years ago Theodore W. J. Wylie had been examined in theology, Church history, experimental religion, &c., previous to licensure, and had delivered all his trials with acceptance, but his licensure was postponed, with a view of his making further progress in Hebrew and Greek. At this meeting his examinations on these points having been fully sustained, he was licensed by Presbytery to preach the everlasting gospel; and as this was the first time when a Hindu candidate was licensed by us in this Presbytery, the event was one of much interest to us, and I have no doubt but it will be the same to you, as well as to many of our friends at home. It is expected that in a year or so he will be ordained as the associate pastor of the native Church at this place. We are desirous, as soon as possible, of seeing a native ministry established among the people, and of proving its working under our own eye. This we believe to be the true method, as sanctioned by Scripture, of organizing and propagating a native Church on heathen ground. We are very sanguine as to the results, under God's blessing, in this case. Theodore has heretofore shown himself to be an humble and judicious Christian man, and he is well qualified for future usefulness. Let your prayers be offered for him daily. This I know will be the case. Brother Calderwood, who is now the clerk of Presbytery, will soon forward our report to Synod. He has also been appointed to send you an account of the last meeting of Presbytery, for the Banner. Now that there are so many younger hands and heads to write you the news, and to supply the pages of the Banner with interesting articles, journals, and letters, and as they must increase, while your old correspondents may be expected to decrease, you need hardly expect to hear from me so frequently

in future. I must now give myself more entirely to preaching the Gospel to the heathen, and instructing our students and native Christians. I hope there will be no want of communications for the Banner now from India, and that this department will become much more interesting than heretofore. I am happy to say that the brethren seem greatly pleased with all they have seen here since their arrival. They have carried away with them from their country and the Church of their choice, in the United States, a deep and lasting impression of gratitude, and an attachment that is not likely to know abatement in future life. They often speak with deep feeling of the public and parting meetings they enjoyed at the time of their departure. The sounds of that parting psalm which fell upon their ears from the deck of the steamer until they died away in the distance, and until the faces they may see no more on earth vanished out of sight, seem still to reverberate in memory's ear, and to excite fresh emotions of fraternal and undying love. In reference to scenes like these we have talked of you all here, until our hearts have burned with affection, and our hopes for the future, when we hope to meet you all in a better world, have almost been changed into the realities of fruition.

We have been delighted to see in the English and Irish papers notices of the appearance of yourself, of Dr. McLeod, and Mr. Stuart, at the Convention in Paris, and the public meeting in Belfast, &c. We feel honored by what you did and said on those deeply interesting occasions. Dr. McLeod's speech regarding the United States was excellent, and Mr. Stuart, was like himself, and did him much honor. Much good has been done, I am sure, by these visits. Like the ends of the electric chain, they unite distant countries, and produce a sensation at both extremities which imparts mutual advantage. I look upon such interchanges of Christian feeling, and such sympathy in all the great and public matters of a common Christianity between the different branches of the Church of Christ in many lands, as the harbinger of the millennium day. Well indeed does it become the Church of God, in every land, to seek all the strength that union can impart to meet the common foe. The infidel and the idolatrous world must be encountered and overcome. All the strength of the Church of Christ, backed and supported by her Divine Head, is required.

We are all in usual health, and the missionary work at the stations progresses as usual. Mrs. Campbell joins in warm Christian regards to Mrs. Wylie and self, and all the members of your family and congregation.

Ever yours, in Christian bonds,

J. R. CAMPBELL.

NOTICES OF NEW PUBLICATIONS.

A TREATISE ON THE RIGHT USE OF THE FATHERS IN THE DECISION OF CONTROVERSIES EXISTING AT THIS DAY IN RELIGION. By JOHN DAILLE, Minister of the Gospel in the Reformed Church of Paris. With a Preface by the Rev. G. JEKYLL, LL.D. Second American Edition, Revised and Corrected by the Editor of the Board. Pp. 416. Philadelphia: Presbyterian Board of Publication, 265 Chestnut Street.

Daillé on The Right Use of the Fathers, since its first publication early in the seventeenth century, has been considered, and truly so, a work of great merit. Called forth by the pretensions of the Romish authorities, it was chief among the instrumentalities of its day in breaking down that influence which the Papacy exerted over the minds of its followers, on the ground of antiquity. It turned the minds of the learned into a channel of personal investigation, and as the result of this, gave birth to the best defences ever written on the subjects "Religion and Liberty," and "Liberty of Prophecy-ing." It should be found in the library of every minister in our land, and in the house of every individual who would be instructed on the pretensions of the Papacy. It is issued in the Board's best style.

A GLANCE BACKWARD AT FIFTEEN YEARS OF MISSIONARY LIFE IN NORTH INDIA. By the Rev. JOSEPH WARREN, D. D. Pp. 256. Philadelphia: Presbyterian Board of Publication, 265 Chestnut Street.

We are happy to recommend to our readers and the Church in general the above work. Missionary life in North India is a theme that interests deeply the Reformed Presbyterian Church, and in the perusal of the work which Dr. Warren has given to the world, we have fresh encouragement to increase our zeal in sustaining the work there. In the book before us we are carried through scenes of which most of the writers on North India have said little. Dr. Warren tells us of the daily occupations of the Missionary; gives us the minute details of local life in India. Then he enters upon the learning of the language, the printing-press, the catechists, the schools and churches, itinerations, success, &c. &c. In a word, we have here a faithful description of Missionary life, abounding with illustrations interesting and instructive. Dear reader, remember our Campbell, Caldwell, Woodside, Herron, and Calderwood. Read "Warren's Missionary Life in North India," and we doubt not your sympathy will be greater, your contributions larger, and your prayers more frequent and earnest for the spread of Gospel light in the dark places of the earth.

THE THEOLOGY OF NEW ENGLAND. An attempt to exhibit the Doctrines now prevalent in the Orthodox Congregational Churches of New England. By DAVID A. WALLACE, Boston. With an Introduction by DANIEL DANA, D. D. Pp. 106, 12mo. Boston: Crocker & Brewster, 47 Washington Street.

This work originally appeared in the form of Communications in the "Christian Instructor," published in this city by Rev. Dr. Dales, and is now presented to the public in a more convenient and permanent form. Such a work was undoubtedly a *desideratum* in the Christian Church; and Mr. Wallace has, so far as he writes

on the subject, given us an *exposé* of the theological views prevalent in New England. Living in New England, and often mingling with its people, and frequently hearing their advocacy of their principles, he was well prepared to speak on the subject, and has acquitted himself well.

OUR YOUNG MEN, WHO ARE TO CARE FOR THEM? By the Rev. W. A. SCOTT, D.D. San Francisco, California. 18mo. pp. 35.

Dr. Scott shows by this tract that there is one man at least that cares for young men. We should like to see it in the hands of all our young men; it would do them good.

GOD'S WORD TO INQUIRERS. Compiled by the Rev. J. H. BOCK. pp. 56.

This little book or tract is divided into twelve chapters, illustrating the various points in God's own words. It is a valuable compend of Scripture, and as it treats of very important points, it must and will be appreciated, from the fact that the inquirer has the various portions of the word of God, treating on each subject, here brought together, when he has in truth "God's Word to Inquirers."

WHAT IS FAME WORTH? A Tract for Students. "Stat Nominis Umbra." 18mo. pp. 24.

An admirably well-written tract. Its author need not be ashamed of it. It carries the student from earthly vanities to the more enduring joys of a heavenly nature.

CHRISTIAN VIEWS OF FOREIGN MISSIONS. An Address delivered before the Synod of New York, by the Rev. W. W. PHILLIPS, D.D., Pastor of the First Presbyterian Church, New York. Tract No. 178, pp. 36.

IS JESUS THE MESSIAH? A Letter from a young Jewess to her Father. Extracted from a "Memoir of Leila Ada." Tract No. 179, pp. 36.

THE AGED BELIEVER'S TRIUMPH OVER THE INFIRMITIES OF OLD AGE. Extracts from Romaine's "Triumph of Faith." Tract No. 180, pp. 12.

CHRIST'S GRACIOUS INVITATION. In German. pp. 12.

The above are all published by the Presbyterian Board of Publication, 265 Chestnut Street, Philadelphia.

NOTICE TO CORRESPONDENTS.

W. N. McM. Your contribution has been received, but too late for insertion previous to the meeting of Synod, and for this we see it was *especially* designed.

J. K. SOMONAUK. So soon as we have room we shall republish the piece you have requested.

Other communications will be attended to after the publishing of Minutes of Synod.

Communications intended for August number must be received by the 10th of the preceding month.

OBITUARY.

"A Mother in Israel has fallen."

ON the 8th of February, 1856, MRS. NANCY McQUISTON departed this life, being more than fourscore years. The deceased has long been known in the Reformed Presbyterian Church, she being the wife of one of the early fathers of the Church, Rev. William King, who died in Chester District, South Carolina, in the year 1798, whose remains still lie at the old brick churchyard on Rocky Creek. After his decease she was married to Hugh McQuiston, who acted as a ruling elder for many years in that place, during the ministry of Rev. J. Riley, Rev. T. Donnally, and Rev. H. McMillan. In the year 1831, Mr. McQuiston and his family removed to Xenia, Greene County, Ohio, where he filled the office of ruling elder with honor to his death. Mrs. McQuiston survived her husband about nineteen years, and had the pleasure of meeting her children's children often at the Table of the Lord. For the last three years of her life she was confined to her house, and only enjoyed the preached Gospel when her pastor occasionally preached in her room. She considered it a great privilege to hear one or two sermons in a year. Her Bible and Psalm-book were her constant companions. She was much delighted with visits from Christian friends and brethren. Although her afflictions were severe and long protracted, no one heard her murmur or complain. Her faith and trust were in the Saviour, and she often spoke of her unworthiness as a sinner, and the need of the imputed righteousness of Christ as the ground of justification. None could visit her and not perceive evidence of deep humility and marked sanctification. She came to her grave in a full age, like as a shock of corn ripened in season, and was gathered into the heavenly garner. Her latter end was peace; though dead she yet speaketh. Her remains were interred beside the grave of her late husband, in the burying-ground of the Reformed Presbyterian Church on Massie's Creek, Greene County, Ohio.

C.

MRS. JANE WYLIE died, August 13th, 1855, at the residence of her son-in-law, James Blair, in Randolph County, Ill., at the advanced age of almost fourscore and ten, being in her 89th year. She was a native of Ireland, whence her father, Mr. James Grier, emigrated to Pendleton, South Carolina, where she resided five years. At an early age she manifested her attachment to the cause of Christ, by connecting herself with the Associate Reformed Church, under the Pastorate of Rev. Mr. Irvine; shortly after which she was united in marriage to Mr. Samuel Wylie. In the year 1800 she was left a widow with four small children. She removed, in the spring of 1811, to Lincoln County, Tennessee. There she continued, for a time, her connection with the Associate Reformed Church, under the pastoral care of the Rev. Mr. Bryson. Finding

herself, in common with others, the owner of slaves, and reflecting upon the inconsistency of a *Christian* sustaining such a relation, she resolved, in obedience to the command "Do unto others as ye would they should do unto you," to manumit her slaves, and thus free herself and family from all participation in the iniquitous system. This important act of her life was intimately connected with another, which resulted in a change of her ecclesiastical relationship from the Associate Reformed to the Reformed Presbyterian Church; thus giving full expression to her anti-slavery principles, not only by emancipating her slaves, but by taking her stand in that department of Christ's Church which had come nearest, in precept and *example*, to the Bible requisitions on that important subject.*

In 1832 she removed to Randolph County, Illinois, where she continued her connection with the Reformed Presbyterian Church, under the Rev. Samuel Wylie, enjoying the satisfaction of uniting with her children, grandchildren, and freed-men around the communion-table.

Her character afforded a beautiful illustration of the humble, consistent Christian, who is found and matured in the happy retirement of the domestic circle, and gathered, "as a shock of corn ripe in its season," into the garner of the Lord. Being deprived, by the infirmities of age, for several years previous to her death, of access to the public ordinances, her sources of enjoyment were the Bible and the closet. Her last end was peace. Well might we say, after contemplating such a character, "Let me die the death of the righteous!"

M. A. H.

SPARTA, RANDOLPH CO., ILL.

The subject of this obituary, LOUISA BLAIR, daughter of James and Jane Blair, of Randolph County, Illinois, was born April 6th, 1834, and departed this life November 22d, 1855, after a severe and protracted illness of more than seven weeks. Being of a delicate constitution, the disease took such a firm hold, that the best medical skill was baffled, and death claimed his prize. Though young in years, she gave evidence of being a ripe Christian. At the age of fifteen she connected herself with the Reformed Presbyterian Church, under the Rev. S. Wylie's pastoral care, being the youngest of a large family, all of whom had gone to the communion-table before her; thus affording evidence of God's faithfulness in fulfilling his promises to pious parents. "Train up a child in the way it should go, and when it is old it will not depart from it."

She manifested during her illness resignation to the will of her Heavenly Father; and the death-bed scene was such as to console weeping relatives, and showed the sustaining influence of the Christian faith.

M. A. H.

SPARTA, RANDOLPH CO. ILL.

* To this period of her life, with its important results to herself and others, she always referred with the utmost pleasure and delight.

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